



BHAGAVAD GITA

Chapter 8

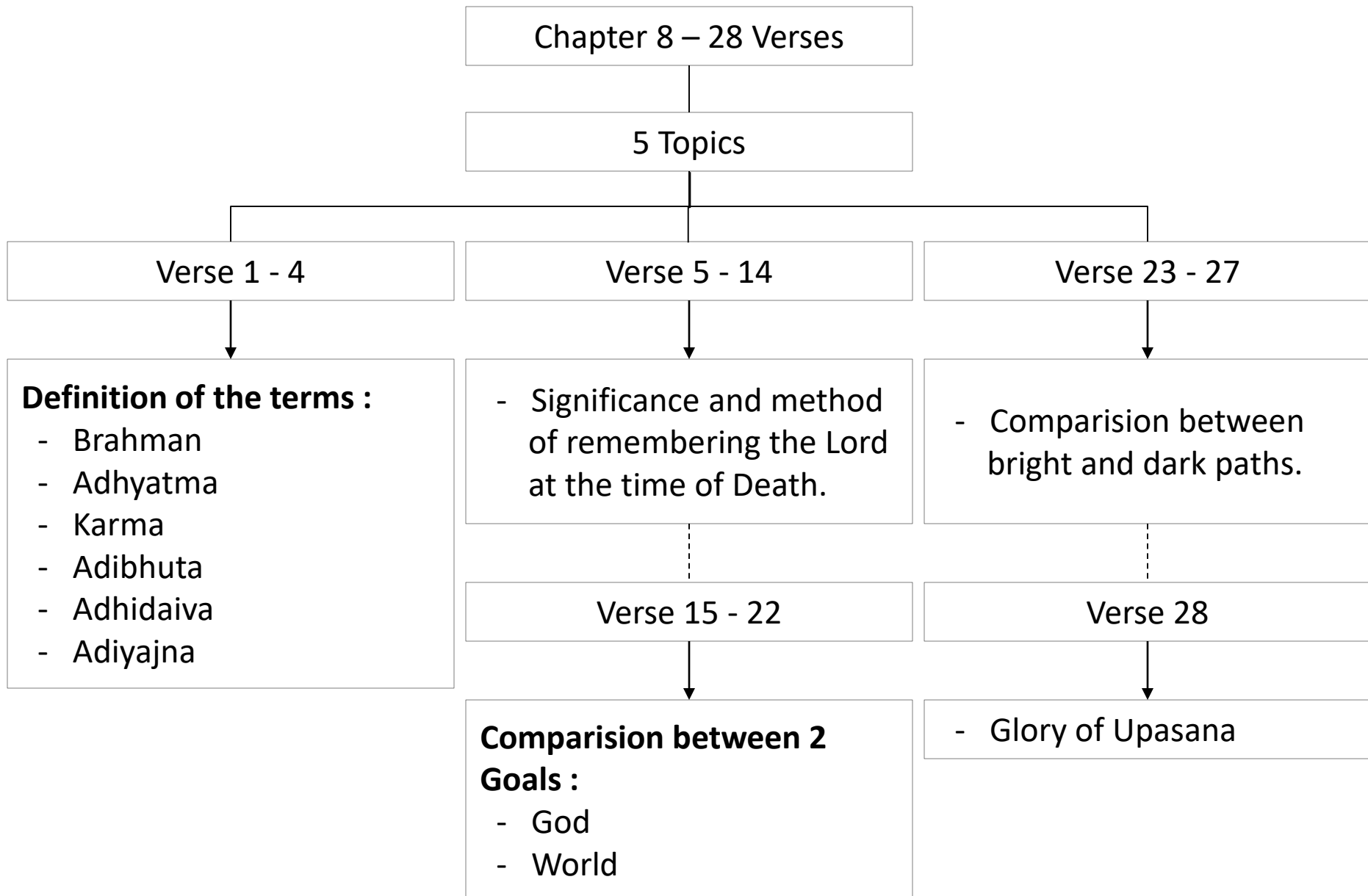
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SUMMARY





VERSE 1 TO 28

Topic 1 :

Definition of Terms : Verse 1 – 4

Verse 1 :

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं
किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम्
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca
kiṃ tad Brahma kim adhyātmaṃ
kiṃ karma puruṣōttama |
adhibhūtaṃ ca kiṃ prōktaṃ
adhidaivaṃ kimucyatē || 8-1 ||

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be?
[Chapter 8 – Verse 1]

a) Arjuna Uvacha :

- Arjuna asked.

b) Kim Tad Brahma :

- What is that Brahman?

c) Kim Adhyatmam :

- What is Adhyatma?

d) Kim Karma :

- What is Karma?

e) Kim Proktam Adhibhutam? :

- What is said to be Adhibhuta?

f) Cha Kim Uchyate Adhidaivam? :

- And what is said to be Adhidaiva?

Main topic :

- Krama Mukti in Ch. 8 by going to Brahma Loka.
- Jeevan Mukti if one understands he is himself Paramatma.

Verse 2:

अधियज्ञः कथं कोऽत्र
देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं
ज्ञेयोऽसि नियतात्मभिः ॥८-२॥

adhiyajñah katham kō'tra
dēhē'smin madhusūdana |
prayāṇakālē ca katham
jñēyō'si niyatātmabhiḥ || 8.2 ||

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the Self-controlled? [Chapter 8 – Verse 2]

a) Kaha Adhiyajnah :

- Who is Adhiyajna.

b) Katham Atra Asmin Dehe :

- How does he remain here in this body.

c) Cha Katham Jneyah Asi Prayanakale :

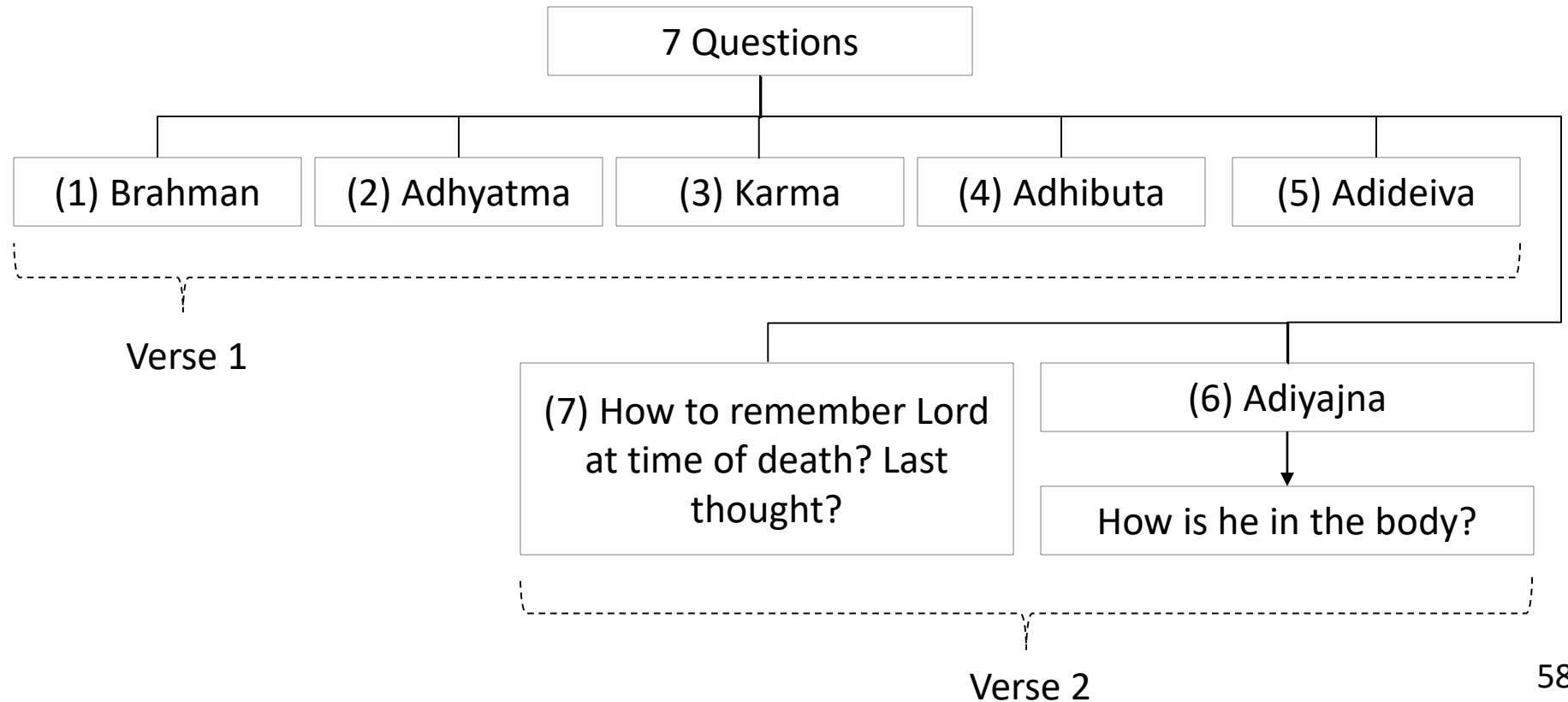
- And how are you to be remembered at the time of Death.

d) Niyatatmabhi :

- By the Self disciplined ones.

e) Madhusudhana :

- Oh Krishna?
- How to meditate on Hiranyagarbha, Total Mind and get released from this body by Yogic Power.



Verse 3 :

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं
स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca
akṣaram Brahma paramaṁ
svabhāvō'dhyātmamucyatē |
bhūtabhāvōdbhavakarō
visargaḥ karmasaṁjñitaḥ || 8.3 ||

The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action). [Chapter 8 – Verse 3]

a) Sri Bhagawan Uvacha :

- The Lord answered.

b) Paramam Aksharam Brahma :

- The supreme imperishable entity is Brahman.

c) Svabhavah Uchyate Adhyatmam :

- The Self is said to be Adhyatmam.

d) Visargah Bhutabhavodhbhavakarrah Karma Samjnitah :

- The sacrificial offering which brings about the origin of beings is known as Karma.

3 Questions - Answered

Brahman

- Imperishable entity
- Incomparable superior, all pervading like space.

Adhyatma

- Brahman present in the Body.
- Pot space
- Brahman appearing to be limited is Adhyatmam.

Karma

- What brings about origin of beings?
- Karma = Yagya here.
- From Yagya, Rain comes, from rain food, from food living beings.

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति ॥ १ ॥

*Uddālako hāruṇiḥ śvetaketuṁ putramuvāca svapnāntaṁ me
somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati tasmādenaṁ
svapitītyācakṣate svaṁ hyapīto bhavati.*

Uddalaka Aruni said to his son Svetaketu : O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self. [6 – 8 – 1]

- In Sleep I am Brahman.

- **Ultimate Teaching :**

Existence of Pure Consciousness in Body = Adhyatmam

- Karma – Not Action, Visarga Karma Samhitaha.
- Offerings in Yagya fire Ritual is called Karma here.
- Yagyas prescribed in scriptures is called Karma.
- **Bhuta Bhavyah Udhavaha Visargaha :**

Yagya which creates bodies.

अन्नाद्भवन्ति भूतानि
पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः
यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

annād bhavanti bhūtāni
parjanyaḥ annasambhavaḥ |
yajñād bhavati parjanyaḥ
yajñaḥ karmasamudbhavaḥ || 3-14 ||

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

- From Yagya comes Rain, from Rain comes food, from food comes living beings.
- Yagya indirectly causes Creation of bodies indicated by Karma.

Verse 4 :

अधिभूतं क्षरो भावः
पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र
देहे देहभृतां वर ॥८-४॥

adhibhūtaṃ kṣarō bhāvaḥ
puruṣaścādhidaivatam |
adhiyajñō'hamēvātra
dēhē dēhabhṛtāṃ vara || 8.4 ||

Adhibhuta, (or elements) constitutes My perishable nature and the Indweller (or the essence) is the Adhidaiva; I am alone am the Adhiyajna here, in this body, O best of the embodied.
[Chapter 8 – Verse 4]

a) Ksarah Bhavah Adhibutam :

- The perishable Creation is Adhibutam.

b) Cha Purusha Adhidaivam :

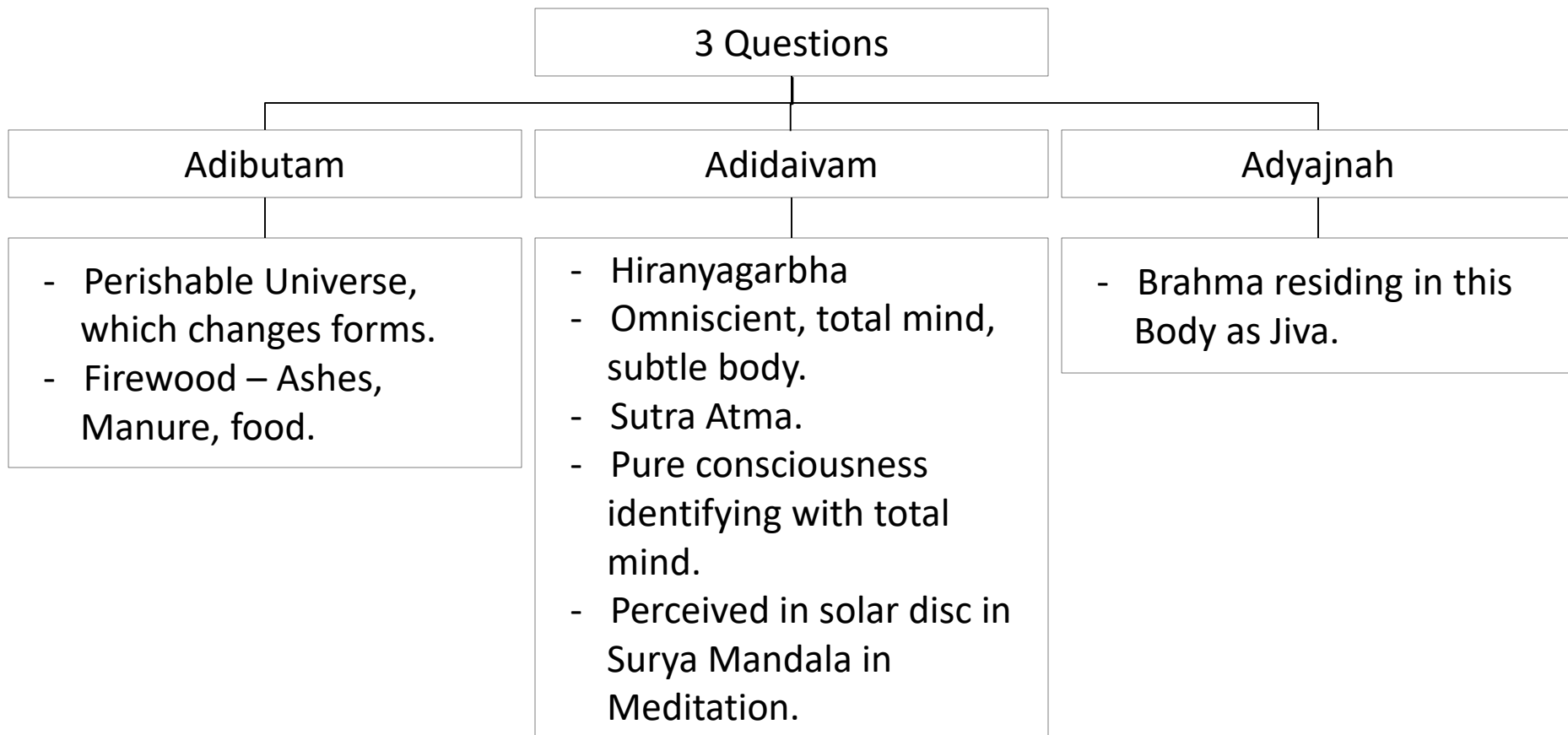
- Hiranyagarbha is Adideivam.

c) Aham Eva Atra Dehe Adhiyajnah :

- I myself who resides in this body is Adhiyajna.

d) Dehabrtam Vara :

- Oh Arjuna!



- I am the Devata who performs Yagya in all human bodies.
- Body given to perform, to offer oneself to society.
- There is a Divine power of Vishnu which makes one worship the Lord, Yajamana.
- One who resides in the Body, considers society as Bhagawan, does social service through prayers, worship.
- Mahavishnu Svarupa, graces power to conduct Yagyas.

Vishnusahasranaama : Verse 3

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥३॥

yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ |
nārasimhavapuḥ śrīmān keśavaḥ puruṣōttamaḥ || 3 ||

Yogaḥ: One attainable through Yoga. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined. Śrīmān: One on whose chest the goddess Shri always dwells. Keśavaḥ: One whose Kesa or locks are beautiful. Puruṣottamaḥ: The greatest among all Purushas. [Verse 3]

- Brahma, Adhyatma, Karma...

Topic 2 :

Significance and Method of Remembering Lord at the time of Death : Verse 5 – 14

Verse 5 :

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः ॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

a) Muktvā Kalevaram Antakale Cha :

- Dropping the body at the time of Death.

b) Saha Yah Prayathi Smaran Mam Eva :

- One who departs remembering me alone.

c) Yati Madbhavam :

- Attains my Nature.

d) Asti Na Samsayah Atra :

- There is no doubt in this regard.
- Till the end of life think of Saguna Brahman, Hiranyagarbha.

- Jiva travels after leaving the body, attains my Nature, my Svarupam.
- No doubt about this.
- He has no rebirth, qualifies for Moksha, attains Bhagawan.
- Assurance given by Bhagawan.
- Meditate on Bhagawan and be one with Bhagawan.

Verse 6 :

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ
tyajatyantē kalēvaram |
taṁ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

a) Kaunteya :

- Oh Arjuna!

b) Smaran Yam Va Api Bhavam :

- Thinking of whatever object.

c) Tyajati Kalevaram Ante :

- One gives up the body at the time of death.

d) Tam Eva Eti :

- That very object one attains.

e) Sada Tad Bhava Bhavitah :

- Being always steeped in that thought.
- Whichever God one thinks at Death, he attains that.
- Devatas bestow objects of Desire, material things, sense pleasures.
- Whatever predominates during life time, same thought comes during death.
- Register good things now, will become memory in next birth.
- Faith in scriptures is required.
- Kunti Putra, one attains what one thinks throughout life.
- Whichever object we think intensely, we take to its Nature.
- One may not be able to speak during death, but can think what he has thought constantly.
- How should one prepare for this?

Verse 7 :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanoḥbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

a) Tasmāt :

- Therefore,

b) Anusmara Mam Sarveshu Kaleshu :

- Remember me all the time.

c) Cha Yudhya :

- And fight.

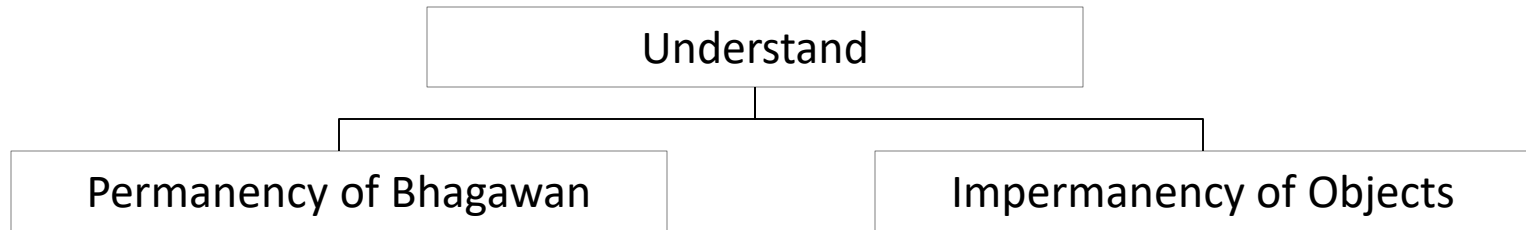
d) Arpito Mano Buddhihe Mayi :

- With your Mind fixed on Me.

e) Eshyasi Mama Eva Asamshayam :

- You will attain Me alone doubtlessly.

- One who meditates upon Me at time of Death, gets liberated from Body and attains my Nature.
- Therefore, to Remember Bhagawan, meditate on Ishvara at all times.
- Meditate on Paramatma Tattvam, principle of Pure Consciousness.
- Jnani gets Moksha with Jnanam.
- This portion called Krama Mukti for those who can't understand Vedanta.
- **Meditate on Saguna Brahman, Ishvara with one form or as the Total Universe.**
- Meditate in the depth of Mind with priority.



- Punyam and Papam alone come with us.
- One needs purity of Mind to understand Shastra.
- Arjuna's Svadharma is to fight a war.
- Think of Bhagawan, do duty with faith, devotion to purify Mind.
- In the surface of Mind – do Duty.
- In the depth of Mind, meditate on Bhagawan always.
- How?

- Be clear of Goal, wake up, Rest, this thought will come automatically.
- Surrender Mind and Intellect.
- **Buddhi is Bhagawan's Svarupa Jnanam, Knowledge of his Nature.**
- Do Dharma Anushtanam, keep Mind active in the Lord, surrender Mind to Ishvara.
- One will attain Me, understand Me, reach my Ananda Svarupa.
- No doubt about this.
- Broaden and concentrate Mind.
- Will think of him during Death.

Verse 8:

अभ्यासयोगयुक्तेन
चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna
cētasā nānyagāminā |
Parāmaṃ puruṣaṃ divyaṃ
yāti pārthānucintayan || 8-8 ||

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him.
[Chapter 8 – Verse 8]

a) Partha :

- Oh Arjuna!

b) Anuchintayan Purusam :

- Constantly thinking of the Lord.

c) Chetasa Nanyagamina :

- With a mind that is undistracted.

d) Abhyasa Yoga Yuktena :

- Due to constant practice of Meditation.

e) Yathi Diviyam Paramam :

- One attains the Divine Supreme Lord.

- Topic of Prayana Kala Smaranam continues.
- Upper layer of Mind can be purified always and focus on the Teaching of Bhagawan.
- How aspirant attains Bhagawan?

I) Paramam Purusham Yati :

- Attain Param Purusha.

II) Anuchinta :

- By constantly Meditating.

III) Abhyasa Yoga Yuktena Chetasa :

- Mind with practice of Yoga meditates on Saguna Eka, Aneka, Rupa Brahman.

IV) Nanya Gamina Chetasa :

- Mind that does not wander on anything else.
- Two Disciplines suggested, Abhyasa (Practice) and Vairagyam (Dispassion).

Na Anya Gamina Chetasa :

- Mind not going in other directions, not wandering.
- Attains Moksha, understanding his Nature of all pervading Pure Consciousness.

Verse 9 :

कविं पुराणमनुशासितारम्
अणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram
anōraṇīyāṁsam anusmarēd yaḥ |
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamasaḥ parastāt || 8-9 ||

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

a) Yah Anusmaret :

- One who thinks of the Lord (at the time of Death attains the Lord).

b) Kavim :

- Who is omniscient.

c) Puranam :

- Ageless.

d) Anushasitaram :

- The Ruler of All.

e) Aniyamsam Anoh :

- Subtler than atom.

f) Dhataram Sarvasya :

- The sustainer of all.

g) Achintyarupam :

- Incomprehensible.

h) Adityavaranam :

- Effulgent like the Sun.

i) Parastat Tamasah :

- And beyond ignorance.
- What should Jivatma Meditate on during Death?
- Think of divine Parama Purusha.

8 Arrow Marks indicating the Purusha:

I) Kavim :

- All Knowing, Omniscient.

II) Puranam :

- Ancient, fresh, ageless, Pura Api Navam, source of Creation, always exists.

III) Anushasitaram :

- One who rules over the Universe; King of the Universe.

IV) Anoraniyan :

- Subtler than Atom, Space, Air as he is Material cause of everything including 5 subtle elements.

V) Sarvasya Dhataram :

- One who gives fruits of action according to one's Karma, Punyam – Papam, one who supports everything.

VI) Achintya Rupam :

- Can't be thought of, perceived.
- Bhagawan exists in symbolic forms of Shiva Lingam, Shaligram, Srichakra, or without form.
- Nirgunam form can't be perceived by all but can be perceived through scriptures very clearly.

VII) Aditya Varanam :

- Surya innately effulgent.
- Bhagawan is ultimate Knowledge, pure Consciousness, illumines everything.

VIII) Tamasa Parastat :

- Beyond ignorance and delusion.
- Only Jivas have ignorance and delusion, being identified with Mind as themselves.
- Yaha Anusmare - Consistently meditate and do duty.

Verse 10 :

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

prayāṇakālē manasācalēna
bhaktyā yuktō yōgabalēna caiva |
bhruvōrmadhyē prāṇam āvēśya samyak
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha.
[Chapter 8 – Verse 10]

a) Prayana Kale :

- At the time of Death.

b) Samyag Avesaya Pranam :

- Having properly brought the Prana.

c) Madhe bhruvoh:

- Between the eyebrows.

d) Yogabalena eva :

- By the power of Yoga.

e) Achalena Manasa :

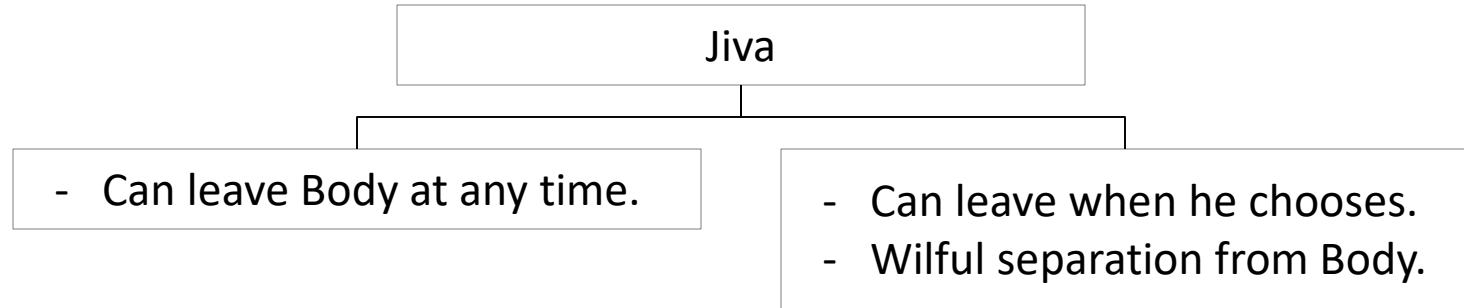
- With an undistracted Mind.

f) Bhaktya Cha Yukta :

- Endowed with Devotion.

g) Saha Upaiti Tam Divyam Param Purusham :

- One attains that divine supreme Lord.



I) Yoga Balena :

- With practice and strength of Hatha Yoga, Chitta Vritti Nirodha.

II) Achalena Manasa :

- Unwavering Mind, only one thought without attachment, meditate on Bhagawan.
- How to make Death relevant, how to separate Mind from Body?
- Use special Nadi – Sushmana Nadi.

III) Bhaktya :

- Full of devotion to attain Moksha, God.

Advaita Siddanta :

- Mukti is possible while Jiva is living in the Body.
- Here travel to Brahma Loka and Mukti after teaching from Brahma Deva.

IV) Bruhor Madhye Samyak Prana Aveshya :

- Pundarikam, Lotus of heart, resolving all thoughts on Bhagawan, not on outside objects.
- Jiva rises through Ida, Sushumna, Pingla Nadis in spinal chord by strength of Pranas goes through Yoga Bhumi Muladhara to Sahasrara Chakras.
- Bruhor Madhe, in Agnya Chakra, in middle of eyebrows.

V) Samyak Aveshya :

- Carefully fixing it.

V) Achalena Manasa :

- Unwavering Mind, meditate on Purusha as taught in Verse 9.

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अणोरणीयंसमनुस्मरेद्यः ।
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Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

- Trishtup Metre (4 lines) used in Verse 9, 10, 11.

- Instead of Normal Anushtup metre in Gita – to sound it different and show importance.

Verse 8 :

- Reach Param Brahma.

Verse 9 + 10 :

- Process mentioned.
- Filled with devotion, holding Prana in middle of eyebrow, with unwavering Mind, meditate on Pure Consciousness, Parama Purusha, ancient, contemporary, Ruler of Universe, subtler than subtle, giver of fruits of action, effulgent as Sun, beyond ignorance and delusion, one attains Bhagawan or Moksha is essence of 3 Verses 8, 9, 10.

Verse 11 :

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्राहेण प्रवक्ष्ये ॥८-११॥

yad akṣaram vēdavidō vadanti
viśanti yad yatayō vītarāgāḥ |
yad icchantō brahmacaryam caranti
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief.
[Chapter 8 – Verse 11]

a) Sangrahena Pravaksye Te Tad Akshram Padam :

- I shall briefly declare to you that imperishable Goal.

b) Yad Veda Vidah Vadanti :

- Which the Knowers of Vedas speak about.

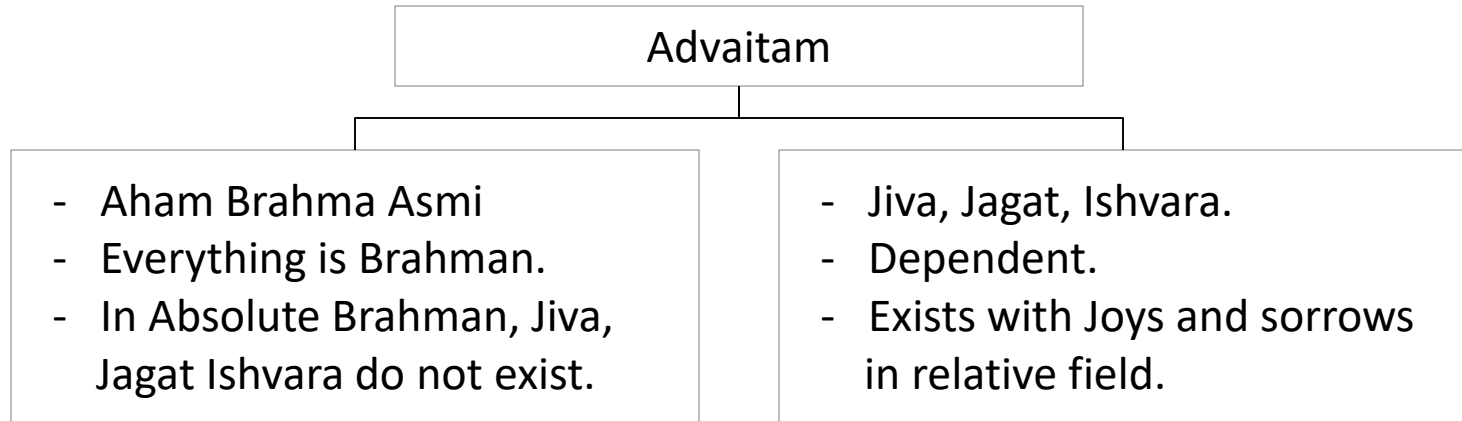
c) Yad Vita Ragah Yatah Vishanti :

- Which the dispassionate Sannyasis attain.

d) Ichhantah Yat Charanti Brahmacharyam :

- And desiring which they live a life of Brahmacharya.

Krama Mukti Sadhana :



- Understand 2 orders of Reality, Absolute and Relative.
- Mandah, Madhyama Adhikaris whose individuality is strong, they do not understand this.
- For them Krama Mukti recommended.
- Vishwaroopa Upasana is prescribed, seeing Bhagavan as Universe.
- Using Omkara Meditation Shakti, one separates Jiva from one's Body and goes to Brahma Loka, gets Moksha there.
- With fruit of Omkara Meditation, reach Hiranyagarbha Loka said in Verse 20.
- Here where do Uttama Adhikaris reach is mentioned.
- One who uses Vedas and Mantras definitely reaches Aksharam, imperishable one.

I) Na Ksharanti Iti Aksharam :

- What does not perish.

II) Ashnute Va Sarvam :

- That which pervades everything, Pure Consciousness.

III) Vita Raga Yatatha :

- One who has given up inferior desires and attachments, understands deficiencies, limitations.

IV) Yatu Vishanti :

- He arrives in understanding of Pure Consciousness.

V) Yatu Ichhanti Brahmacharyam Charanti :

- Desiring which Pure Consciousness, one resides in Gurukula, with Do's and Don't's, with life of Austerity, seeking to know Pure Consciousness, the Ultimate Truth.
- Living life of celibacy gets Knowledge of Reality.

Verse 12 :

सर्वद्वाराणि संयम्य
मनो हृदि निरुध्य च ।
मूर्ध्याधायात्मनः प्राणम्
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya
manō hṛdi nirudhya ca |
mūrdhnyādhāyatmanaḥ prāṇam
āsthitō yōgadhāraṇām ||8-12||

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration . . . [Chapter 8 – Verse 12]

a) Samyamyā Sarva Dvarāni :

- Having restrained all the sense organs.

b) Nirudhya Manah Hrdi :

- Having confined the Mind to the heart.

c) Cha Adhaya Atmanaha Pranam Murdhani :

- And having fixed one's Prana on the top of the head.

d) Asthitah Yogadharanam :

- One should take to Yogic concentration.
- Closing all holes of sense organs, releasing sense organs from sense objects, confining to thoughts of the Mind.
- Yogi brings power of Prana to the top of the head by Dharana Shakti.
- Soul gets ready to leave the body.

Verse 13 :

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim ||8-13||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

a) Vyaharan Ekaksharam Om Iti :

- Uttering the monosyllable Om.

b) Brahma :

- Which is the name of Brahman.

c) Anusmaran Mam :

- And remembering Me.

d) Sah Yah Prayati :

- One who departs.

e) Tyajah Deham :

- Leaving the body.

f) Yati Paramam Gatim :

- Attains the supreme Goal.
- Meditating on Total Mind with “Om”.
- One who separates Jiva the soul, from the Body, keeping in the head and chanting Omkara.
- Jiva forces itself to leave the Body through the soft spot in the forehead.
- This is done by consistent practice over prolonged period.
- Only those with lower level of maturity will opt for Krama Mukti said in Chapter 9.

Verse 14 :

अनन्यचेताः सततं
यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ
नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyacētāḥ satataṃ
yō māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha
nityayuktasya yōginaḥ ||8-14||

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

a) Aham Sulabhah Tasya Yoginah :

- I am easily accessible to that Yogi.

b) Nitya Yuktasya :

- Who is ever steadfast.

c) Yah Smarati Mam Nityasah Satatam Ananyacetah:

- And one who remembers Me always continuously with an undistracted Mind.

d) Partha :

- Oh, Arjuna!
- One who does not allow intellect to waver and dwell on sense objects, circumstances, relationships.

- Anyachetaha – Mind which does not wander in several directions, things, remembers Me, I am Vasudeva available in all bodies.
- To a Yogi I am easily available – who thinks of Me continuously without a break.
- Think of Bhagavan's formless nature at all times, then easy to attain him.
- Verse 12 + 13 – Method of Krama Mukti.
- Initially Bhagavan is considered separate from Me as per Dvaita Siddhanta.
- After teaching from a Guru, one understands non-dual, Advaita principle by Nididhyasanam.

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṃ nityābhiyuktānām
yōgākṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- When one is lost in sensual pleasures, one does not understand this reality.

Topic 3:

- Comparison between 2 types of Goals – God and World.

Verse 15 – 22 :

Verse 15:

मामुपेत्य पुनर्जन्म
दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः
संसिद्धिं परमां गताः ॥८-१५॥

mām upētya punarjanma
duḥkhālayam aśāśvatam |
napnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ ||8-15||

Having attained Me, these Mahatmas (great souls) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection - moksha. [Chapter 8 – Verse 15]

a) Upetya Mam :

- Having attained Me.

b) Mahatmanaha Na Apnuvanti Punarjanma :

- Those great souls do not take rebirth.

c) Asasvatam :

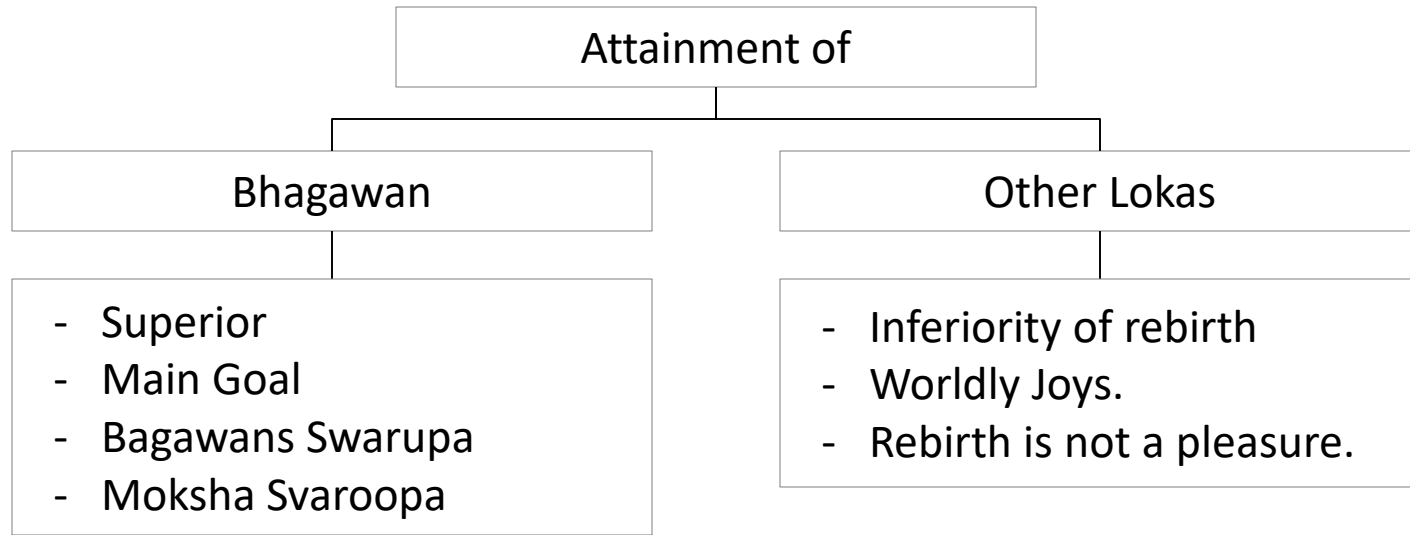
- Which is an ephemeral.

d) Dukhalayam :

- Abode of misery.

e) Gatah Samsiddhim Paramam :

- They have attained liberation, the Ultimate.



Mahatma :

- Superior, broad thinking, broad vision.

What Mahatma does?

a) Mam Upethya :

- Attains Mukti, Moksha, Bhagavan.

b) Mahatma absorbed in Nature of Bhagavan as in deep sleep state of Mind.

- Not associated with Body, Mind, World.
- Punarjanma Na Apnuvanti - Does not take another body.

c) Body – Dukhalayam, Asashvatam :

- Can't avoid sorrows of Body and its relationships.
- Body is residence, place of sorrow and impermanent.
- Mahatmas have no attachments to Body, Mind, World happenings.

d) Paramam Siddhim Gatah :

- Moksha is superior to attaining wealth and sense pleasures through wealth and Punyam.

Verse 16 :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

a) Arjuna :

- Oh Arjuna!

b) Lokah A Brahmabhuvanat :

- All the World's upto Brahmaloaka.

c) Punara Vartinah :

- Are subject to return.

d) Tu :

- But.

e) Upethya Mam Vidyate Na Punarjanma :

- After reaching Me there is no Rebirth.

f) Kaunteya :

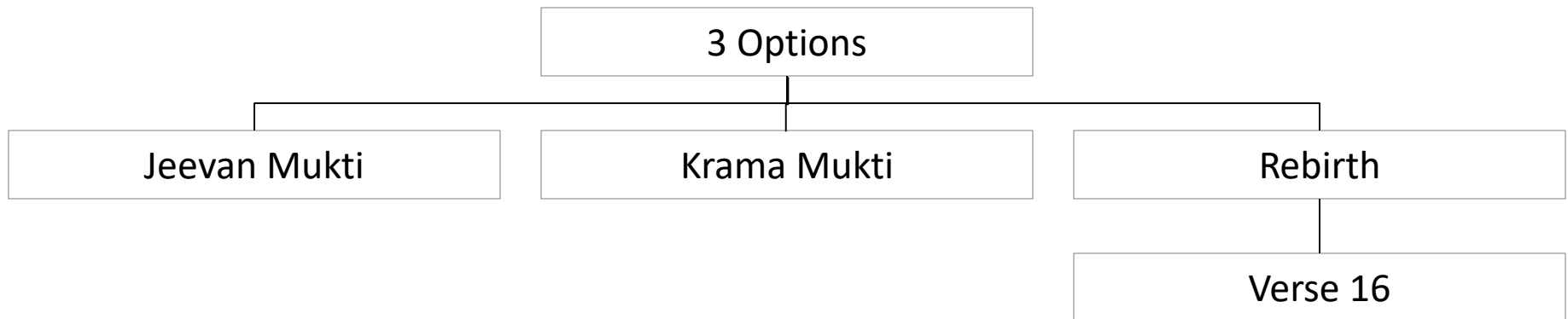
- Oh Arjuna!

What is Jeevan Mukti?

- Understand Absolute Reality as the Self here and now, while living in this body.
- Jivas going to Brahma Lokah and to all Lokas are subject to return.
- After taking various bodies, Jiva returns to this World.
- Those who understand Brahma Tattva, Reality have no Rebirth.

Ashwamedha Yagya :

- To attain Svarga and return.



- Self is Pure Consciousness, No life of bondage, liberated from cycle of Birth and death.

Verse 17 :

सहस्रयुगपर्यन्तम्
अह्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां
तेऽहोरात्रविदो जनाः ॥८-१७॥

sahasrayugāparyantam
aharyad-brahmaṇō viduḥ ।
rātriṃ yugāsahasrāntāṃ
tē'hōrātravidō janāḥ || 8-17 ||

Those people who know (the length of) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) ends in a thousand yugas, they know day and night. [Chapter 8 – Verse 17]

a) Te Janah :

- Those people.

b) Ahoratra Vidah :

- Who are conversant with Day and night.

c) Viduhu Yad Ahah Brahmanah :

- Know the day of Brahma.

d) Sahasrayugaparyantam :

- To be lasting upto one thousand Chatur Yugas.

e) Ratrim Yugasahasrantam :

- And the night to be lasting upto another 1000 Chatur Yugas.

- Reach Bhagavan by understanding Atma as Bhagavan.
- Those who know Day and Night of Brahmaji, Kala Tattvam, origin of Time and end of Time.

Kali Yuga	Dvapara	Treta	Kruta
432,000 Years = X	2X	3X	4X

- 1 Day of Brahmaji = 1000 Chatur Yugas.
- 1 Night of Brahmaji = 1000 Chatur Yugas.
- We have to stay with Brahmaji in Krama Mukti till he gives up his life.
- Creation takes place during Brahmaji's day.
- Creation dissolves during Brahmaji's night.

Verse 18 :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyāharāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṃjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

a) Aharagame :

- On the arrival of the day for Brahma.

b) Sarva Vyaktayah Prabavanti :

- All manifest beings emerge.

c) Avyaktat :

- From the unmanifest.

d) Ratriyagame :

- On the arrival of the night of Brahma.

e) Praliyante :

- They Merge.

f) Tatra Eva :

- Into that itself.

g) Avyaktasamjate :

- Into that itself called the Unmanifest.
- We don't need to reside in Brahma Loka for long time.
- Understand here, our Nature is we are Pure Consciousness beyond Body, Mind, Intellect.
- When Brahma's Day breaks, Pancha butas Manifest.
- Tree resolves into seed condition.
- Pancha butas merge into unmanifest in Maha Pralaya Kala.
- Jivas and Pancha butas are in resolved state.
- When Brahma Deva is Awake, creation Manifests, When asleep, creation resolves.

Verse 19 :

भूतग्रामः स एवायं
भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ
प्रभवत्यहरागमे ॥ ८-१९॥

bhūtagrāmaḥ sa ēvāyaṃ
bhūtvā bhūtvā pralīyatē |
rātryāgamē'vaśaḥ pārtha
prabhavatyaharāgamē ||8-19||

This same multiplies of beings, are being born again and again and are dissolved into the unmanifest, helplessly, O Partha , at the coming of the 'night' , and they come forth again at the coming of 'day'. [Chapter 8 – Verse 19]

a) Ratrayagame :

- On the arrival of the night of Brahma.

b) Sah Eva Ayam Bhutagramah :

- That very same multitude of beings.

c) Praliyate :

- Merges.

d) Bhutva :

- Having merged again and again.

e) Ahragame :

- On the arrival of the day of Brahma.

f) Prabhavati :

- It emerges again.

g) Avasah :

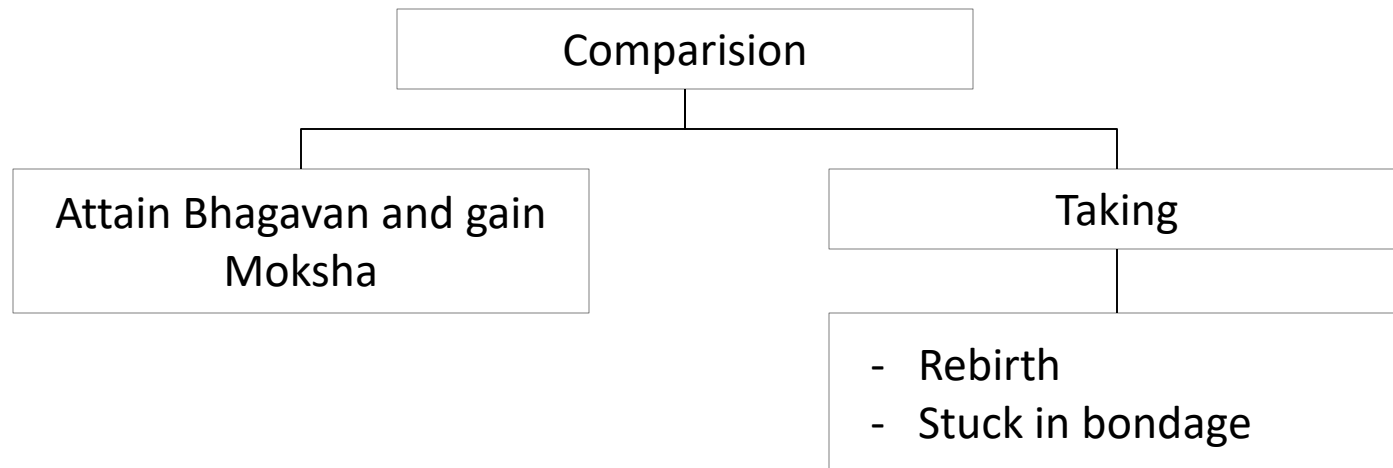
- Helplessly.

h) Partha :

- Oh, Arjuna!
- All species of beings and 5 elements resolve during Pralaya Kala of Brahmaji.

Example :

- Like deep sleep state.
- Punya Papa, Knowledge resolved.



- Creation goes to dormant state.
- We are same after sleep.

- After Pralaya, appear again and again, manifests and disappears.
- Sorrow appears and disappears.
- Creation in Srishti + Dissolves in Laya Kala.
- Ignorance keeps appearing + disappearing.
- Birth and Death cycle = Samsara, be unattached and attain Ishvara.

Verse 20 :

परस्तस्मात्तु भावोऽन्यः
अव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु
नश्यत्सु न विनश्यति ॥ ८-२० ॥

Parāstasmāt tu bhāvō'nyah
Avyakto'vyaktāt sanātanaḥ ।
yaḥ sa sarvēṣu bhūtēṣu
naśyatsu na vinaśyati || 8-20 ||

But verily, there exists, higher than that unmanifest (avyakta), another unmanifest, which is eternal, which is not destroyed when all beings are destroyed. [Chapter 8 – Verse 20]

a) Paraha :

- Beyond.

b) Tasmāt Avyaktah :

- That Unmanifest.

c) Anyah Avyaktah Bhavah :

- There is another Unmanifest being.

d) Yah Sanatanah :

- Which is eternal.

e) Sah :

- It.

f) Na Vinasyati :

- Does not perish.

g) Sarveshu Bhutesh Nasyastu :

- When all beings perish.
- Same Jiva is born again and again in different bodies

a) Paraha Tasmāt Tu :

- Beyond state of Hiranyagarbha, total mind, Sukshma Prapancha, there are 2 states.

Manifest	Unmanifest
<ul style="list-style-type: none">- Experienced world- Kshara Purusha	<ul style="list-style-type: none">- Karana Shariram- Resolution ground- From where manifestation comes.- Akshara Purusha- Brahmaji in Laya Kala.- Maya

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

- **Another Avyaktam is Uttama Purusha, never manifests, Pure Consciousness, can't be perceived by senses and sense objects.**
- They perceive because of existence of Pure Consciousness.
- **Pure Consciousness can never be experienced. Body, Mind, World can be experienced, Avyaktam.**

2 unmanifests

- Appears and disappears.
- Maya, Karana Shariram.

- Brahman
- Pure Consciousness
- Never manifests.

Sasvatam :

- Beyond Maya
- Independent, pure consciousness.
- Always exists.

- Sarveshu Buteshu Nashyeshu, Yaha Na Vinashyati.
- Sanatana, Param, Avyaktam – Beyond Time and Manifestation.
- Even if all the Worlds Manifest and Resolve, Saha Na Vinashyati.
- It is the life giving Principle which causes Manifestation and Unmanifestation to happen.
- Nashyam, Destroyed, Resolves.
- Pure Consciousness, never destroyed, hence is a witness, Sakshi for Manifestation and Resolution.
- Verse 11 – Yad Aksharam elaborated in Verse 20.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्राहेण प्रवक्ष्ये ॥८-११॥

**yad akṣaram vēdavidō vadanti
viśanti yad yatayō vītarāgāḥ |
yad icchantō brahmacaryam caranti
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||**

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief.
[Chapter 8 – Verse 11]

- Title of 8th Chapter – Aksharam Brahma denotes this Sloka.
- Verse important Sloka of Chapter 8.
- Aksharam Brahma Paramam, Pure Consciousness.
- Beyond Manifestation and Unmanifestation, Resolution ground of all Jivas and Bodies, beyond Time.

Verse 21 :

अव्यक्तोऽक्षर इत्युक्तस्तः
तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते
तद्धाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah
tam āhuḥ parāmāṃ gatim |
yaṃ prāpya na nivartantē
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state).
[Chapter 8 – Verse 21]

a) Avyaktah Iti Uktah Aksarah :

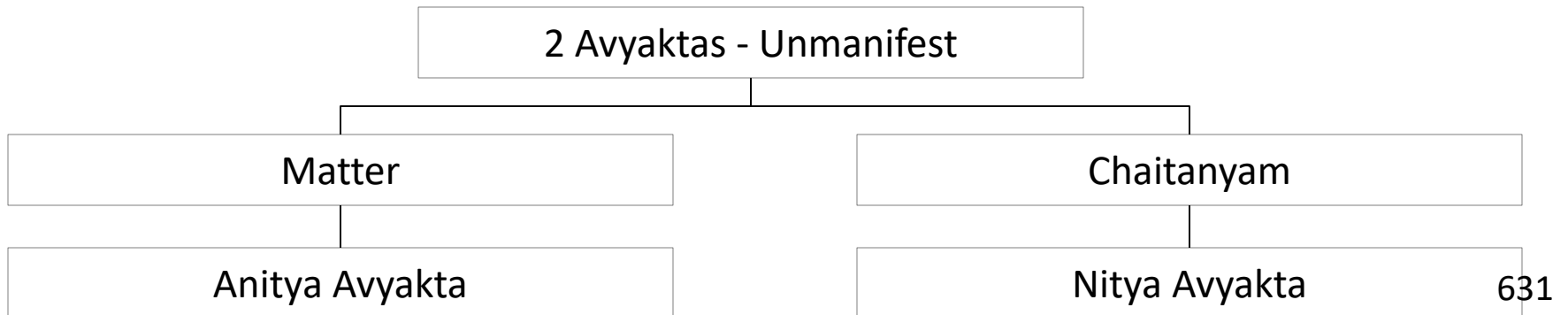
- The unmanifest being is said to be the imperishable being.

b) Ahuh Tam Paramam Gatim :

- Scriptures declare that being to be the Supreme Goal.

c) Tat Paramam Dhama Mama Prapya Yam Na Nivartante :

- That is the supreme abode of mine attaining which they do not return.



- Verse 20, 21, 22 – Very important Slokas of this Chapter.
- Elaboration of Verse 3, Krama Mukti Sadhana.

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं
स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca
akṣaram Brahma paramaṁ
svabhāvō'dhyātmamucyate |
bhūtabhāvōdbhavakarō
visargaḥ karmasaṁjñitaḥ || 8.3 ||

The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action).
[Chapter 8 – Verse 3]

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kashtra sa para gatih || 11 ||

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Advaita Siddhanta stresses more on understanding, attaining means obtaining right Knowledge of Parama Purusha, Pure Consciousness.

Yam Prapya Na Nivartante :

- Attaining which Knowledge there is no return to individuality.

Tat Dhama Paramam Mama :

- My highest Abode, our Nature, in which there is no I and Mine, Nirguna Brahman, Vigyanam of Chapter 7.

Jnanam	Vijnanam
- Knowing Brahman as separate from us.	- Knowing Brahman as my own inner self.

Verse 22 :

पुरुषः स परः पार्थ
भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि
येन सर्वमिदं ततम् ॥८-२२॥

puruṣaḥ sa parāḥ pārtha
bhaktyā labhyastvananyayā |
yasyāntaḥsthāni bhūtāni
yēna sarvam idaṃ tatam || 8-22 ||

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

a) Partha :

- Oh Arjuna!

b) Tu :

- Indeed.

c) Saha Parah Purusah Ananya Bhaktya :

- That supreme Lord can be attained by undivided Devotion.

d) Bhutani Antahsthani Yasya Idam Sarvam Tatam Yena :

- All beings are in him and this is pervaded by him.
- Pure Consciousness is not sense object and is eternal as per scriptures, highest Goal of our life.
- What is the means of attaining it?

Means

- Bhakti
- Deep yearning
- For Bhagavan

- Vairagyam
- Desiring nothing else.

भक्त्या मामभिजानाति
यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा
विशते तदनन्तरम् ॥ १८-५५ ॥

**bhaktyā māmabhijānāti
yāvān yaścāsmi tattvataḥ |
tatō māṁ tattvatō jñātvā
viśatē tadanantaram || 18 - 55 ||**

By Devotion he knows me in essence, what and who I am; then, having known me in my essence, he forthwith enters into me - The supreme.[Chapter 18 - Verse 55]

- Same meaning of Ananya Bhakti in above verse.
- Whatever be Nature of object, understanding that to be Pure Consciousness is the Ultimate Knowledge.

Yasyam Sthani Butani, Yena Sarva Idam Tatam :

- In which all Gross, subtle bodies remains resolved, by which all this is pervaded, in which everything gains existence.
- The entire world is filled, scattered in Pure Consciousness as Material cause.
- Know that Pure Consciousness with help of scriptures and understanding Pure Consciousness should be Aim of life, Jnana Sadhana.

Topic 5 :

Gath : The bright and dark paths – Verse 23 – 27

Verse 23 :

यत्र काले त्वनावृत्तिम् आवृत्तिं चैव योगिनः । प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥	yatra kālē tvanāvṛttim āvr̥ttim caiva yōginah । prayātā yānti taṃ kālaṃ vakṣyāmi bharatarṣabha ॥ 8-23 ॥
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Now at what time (path) departing, yogis go, never to return, that time (path) , I will tell you, O Chief of Bharata dynasty. [Chapter 8 – Verse 23]

a) Bharatarsabha :

- Oh Arjuna! Best in Bharata clan.

b) Vaksyami Tam Kalam :

- I shall speak about those paths.

c) Prayatah Yatra Kale Tu Yoginah Yantih :

- Departing by which paths Yogis attain.

d) Anavrttim Cha Eva Avrttim :

- The World of Non- Return and the World of Return.

Gathi :

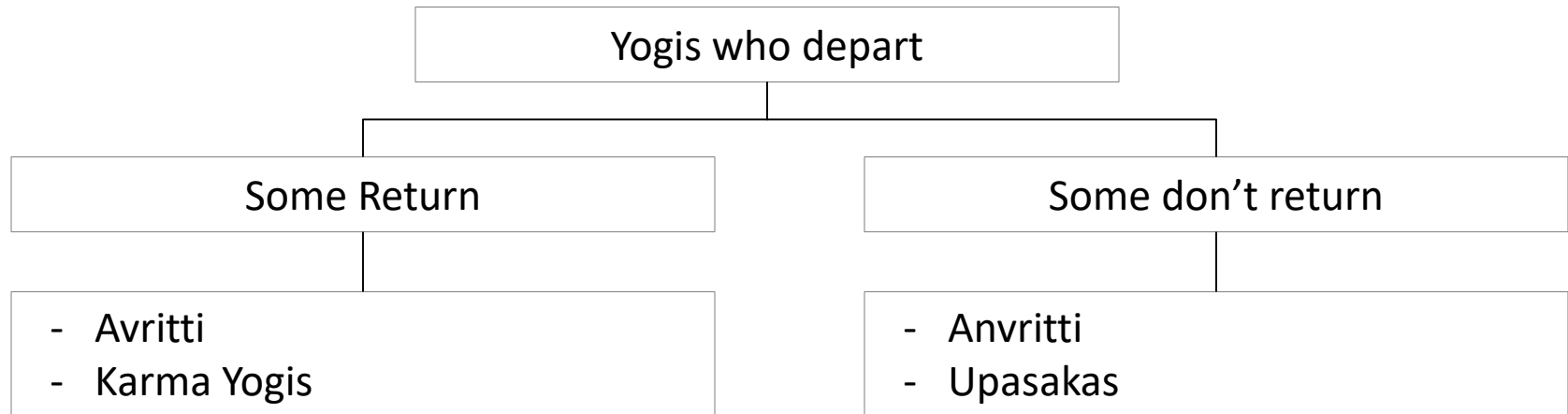
- Path, World by which Jiva reaches after leaving this Body.

Main teaching :

- Self is the whole Universe, Understand whole living, Jeevan Mukti and Gain Moksha.

Alternative Method :

- Krama Mukti.



- Discussed in Brahma Sutra – Chapter 4.
- Those who understand God principle, do not Return.
- I shall explain the 2 paths of Yogis.

Verse 24 :

अग्निर्ज्योतिरहः शुक्लः
षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति
ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

agnirjōtirahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam ।
tatra prayātā gacchanti
brahma brahmaavidō janāḥ ||8-24||

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

Vishvaroopas Upasakas Path :

a) Prayatah Tatra Agnih :

- Departing by that bright path which is presided over by the deities of fire.

b) Jyotih Ahah Suktah :

- Flame, day, the bright fortnight.

c) Shanmasah Uttarayanam :

- And the next 6 months of the Sun's northern course.

d) Janaha Brahmaavidah Gachhanti Brahma :

- Those people who meditate on Saguna Brahman attain Brahman.
- Vishvaroopas Saguna Upasakas go to Brahma Loka through the path of Sun and do not return after obtaining Krama Mukti.

I) 2 Devatas guide in the path called Agnih and Jyotih.

- Ahaha = Devata of Day.
- There is a presiding deity over every aspect of Creation.
- Shukla Paksha Devata is the waxing phase of the Moon, Moon becomes brighter everyday.

II) Shan Masa Uttarayanam :

- 6 months bright phase of Sun.
- Ayanam = Path.
- Uttaram = Northern Direction.
- Makara Sankranti – 15 Jan period.
- Uttarayanana Marga Devata is beyond perception of eyes, perceived by Rishis, accept with Sraddha.

III) Tatra Brahma Janaha :

- Thus Jivas reach Brahma Loka.

IV) Brahma Vidah Janah :

- Saguna Brahma Upasakas with Sraddha in scriptures, do Upasana for Krama Mukti.
- This is called Solar path.
- Even if some die in Dakshinayana, they wait and travel through Uttarayana.
- Similarly vice versa.
- Here it is not the period of Uttarayana or Dakshinayana but pertains to Devatas accompanying these paths.

Verse 25 :

धूमो रात्रिस्तथा कृष्णः
षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिः
योगी प्राप्य निवर्तते ॥८-२५॥

dhūmō rātristathā kṛṣṇaḥ
ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṃ jyōtiḥ
yōgī prāpya nivartatē ||8-25||

Smoke, night time, the dark fortnight, also months of southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

Path of Karma Yogis – Ritualists :

a) Tatra :

- Departing by that dark path.

b) Dhumah :

- Which is presided over by the deities of smoke.

c) Rathri :

- Night.

d) Krsnah :

- The dark fortnight.

e) Tatha :

- And.

f) Shanmasa Dakshinayanam :

- The six months of the Sun’s southern course.

g) Yogi Prapya :

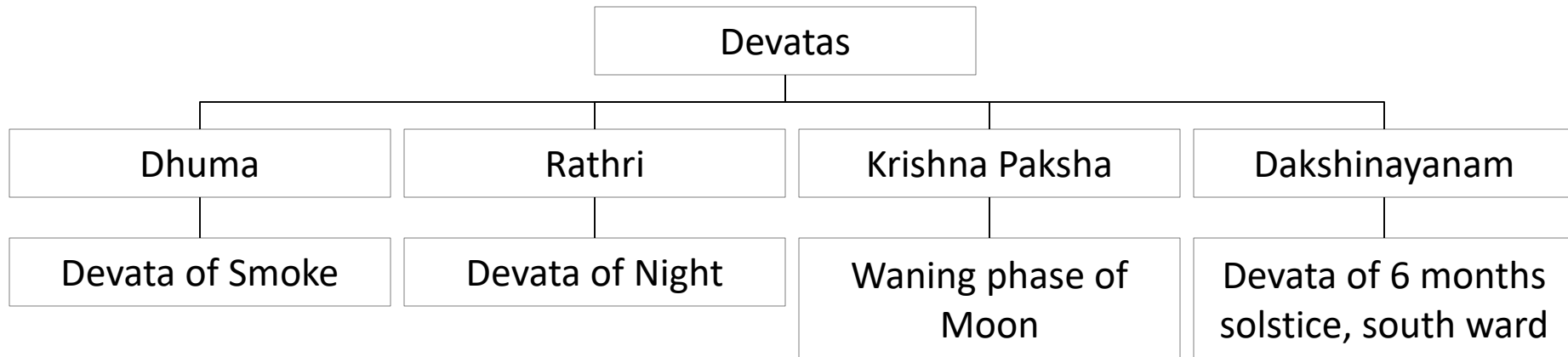
- **The Yogi attains.**

h) Chandramasam Jyotih :

- The lunar light of the heavens.

i) Nivartate :

- And Returns.
- Karma Khanda Yogis – Ritualists without Upasana.



- Moon’s Rays are present in that path.
- Karma Yogi attains this path, follows Dharmic path, reaches heaven.
- Nivartante, Yogi returns to earth, takes rebirth.

Verse 26 :

शुक्लकृष्णे गती ह्येते
जगतः शाश्वते मते ।
एकया यात्यनावृत्तिम
अन्ययावर्तते पुनः ॥ ८-२६ ॥

śuklakṛṣṇē gatī hyētē
jagataḥ śāśvatē matē |
ēkayā yātyanāvṛttim
anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

a) Ete Gathi Jagath :

- These 2 paths of the World.

b) Shuklaksne Hi Mate Sasvate :

- Known as the bright path and dark path, are indeed considered to be eternal.

c) Ekaya Yati :

- By the former, one attains.

d) Anavrittim :

- The World of non-return.

e) Anyaya Avartate Punah :

- By the latter, one comes back again.

Krishna Gathi	Shukla Gathi
<ul style="list-style-type: none"> - Route taken by Ritualists. - Moon's rays, dark path - Definitely return. 	<ul style="list-style-type: none"> - Route taken by Karma Yogi who has done Upasana. - Sun's rays, bright path. - No return.

- 2 paths eternal explained by Sruti and Smriti.
- Be unattached to Karma and Upasana, understand Reality here and now and be free.

Verse 27 :

नैते सृती पार्थ जानन्
योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु
योगयुक्तो भवार्जुन ॥८-२७॥

naitē sṛtī pārtha jānan
yōgī muhyati kaścana |
tasmāt sarvēṣu kālēṣu
yōgayuktō bhavārjuna ||8-27||

Knowing these paths, O Partha, no yogi is deluded; therefore, at all times, be steadfast in yoga, O Arjuna. [Chapter 8 – Verse 27]

Conclusion of topic – Krishna – Shukla Gathi

a) Partha :

- Oh Arjuna.

b) Janan Ete Srti :

- Having known these 2 paths.

c) Na Kascana Yogi :

- No Yogi.

d) Muhyati :

- Gets deluded.

e) Tasmāt :

- Therefore,

f) Bhava Yogayuktah Sarveshu Kalesh Arjuna :

- Be committed to Meditation at all times, Oh Arjuna!
- Knowing 2 paths, Yogi is not deluded.
- Saguna Brahma Upasaka reaches Brahma Loka, obtains Knowledge of non-dual Atma and becomes free.
- In Chapter 9 – Lord teaches how to get Moksha here and now.
- Therefore, at all times, till Body rests, do Dhyanam of Paramatma.

Svadharmā Anushtanam :

- Do Japa and Meditation.
- Arjuna should continue Karma Yoga properly, do Saguna Brahma Upasana.
- Think of Me and do duty advises the Lord.

Verse 28 :

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vēdēṣu yajñēṣu tapaḥsu caiva
dānēṣu yat puṇyaphalaṃ pradiṣṭam |
atyēti tat Sarvam idaṃ veditvā
yōgī parāṃ sthānam upaiti cadyam ||8-28||

Whatever fruit of merit is declared (in the scriptures) as springing up from study of the Vedas, from performance of sacrifices, from practice of austerities and from charity - beyond all these goes the yogi, who having known this (the two paths) attains to the supreme Primeval (essence). [Chapter 8 – Verse 28]

Topic 5 : Glory of Upasana

a) Veditva Idam :

- Having known and practiced this.

b) Yogi Atyeti :

- The Yogi goes beyond.

c) Sarvam Tat Punyaphalam :

- All that Punyaphala.

d) Yat Pradistam :

- Which is promised.

e) Vedesu :

- With regard to the study of the Vedas.

f) Yajnesu :

- The performance of Yajnas.

g) Tapahsu :

- The practice of Austerities.

h) Cha Eva Danesu :

- And also the distribution of charity.

i) Upaithi Param Cha Adyam Sthanam :

- He attains the supreme and primal abode.
- Lord praises Krama Mukti Sadhana.
- What is Mahatyam of Yoga?

I) Yogi :

- One who is absorbed in Meditation, in full control of Body and Mind and does Saguna Brahma Dhyanam.

II) Idam :

- Knowing Akshara Brahma, he gets superior benefits of Karma Khanda.
- Do Veda Parayanam, Yoga, fire rituals, austerities, charity.

III) Yad Punya Padam Pratishtam :

- Gets more Punyam by knowing Akshara Brahman than by rituals, charity, austerity.

IV) Tad Sarvam Veditva Atyeti :

- Yogi knowing Brahman attains all Punyam.

V) Atyam Param Sthanam Upaithi Cha :

- Attains superior position by Krama Mukti.
- Being steadfast in Aham Brahmasmi Jnanam, gets liberated.
- Akshara Brahma Yoga by Krama Mukti glorified in Verse 28.